

VISIT...

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Abigor

(1)



Abraxas

(2)



Adramelech

(3)



Aguarès
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Alastor
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Astaroth
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Azael



Baël



Balan



Barbatos



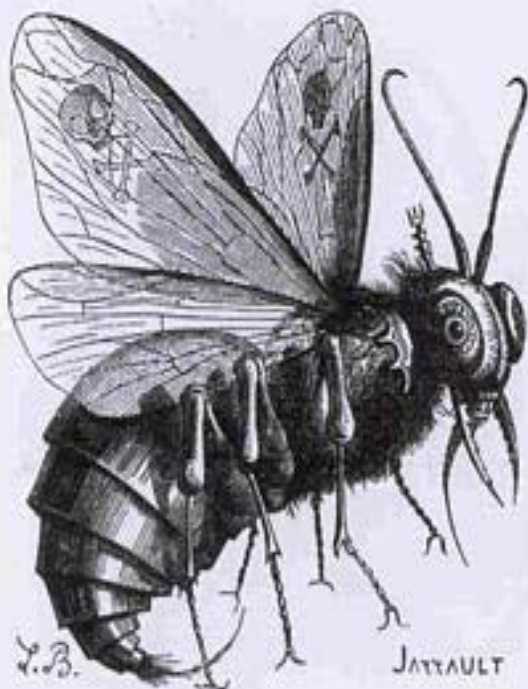
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BY COLLIN DE PLANCY

I. **Abigor**, demon of a superior order, grand duke of the infernal monarchy. Sixty legions march under his orders.* He shows himself in the guise of a good horseman carrying a lance, a standard, or a scepter; he answers easily those who ask concerning the secrets of warfare, knows the future and instructs the leaders in the ways of being beloved by their soldiers.

II. **Abratax** or **Abrahas**, first of the gods of several Asian theogonies, whose name is taken from the philactery *abracadabra*. **Abratax** is represented on amulets with the head of a cock, dragon's feet and a whip in his hand. Demonographers have made him a demon, who has the head of a king and serpents for feet. The Basilidians, twelfth century heretics, saw him as their supreme god. Since they found that the seven Greek letters which formed his name added up in Greek to the number 365, which is the number of days in a year. They placed under his command several orders of genies who

* Weirus, *Pseudomonarchia Daemonum*.

presided over 365 heavens, to whom they attributed 365 virtues, one for each day. The Basilidians further claimed that Jesus Christ was nothing more than a benevolent phantom sent to Earth by *Abraam*.

iii. *Adramelech*, high chancellor of hell, steward of the wardrobe of the sovereign demons, president of the high council of devils. He was adored at Sépharvaim, city of the Assyrians, who burned children on his altars. The rabbis say that he shows himself with the countenance of a mule, and sometimes with that of a peacock.

iv. *Aguaris*, grand-duke of the eastern part of hell. He is shown as a lord drawn by wires riding on the back of a crocodile, a sparrowhawk at his fist. He makes deserters return to the charge on the side that he protects and puts the enemy to flight. He dignifies them, teaches all languages, and makes dance the earth spirits. This chief of the demons is of the order of the virtues: he has under his laws thirty one legions.

v. *Alastor*, harsh demon, supreme executor of the sentences of the infernal monarchy. He functions as Nemesis. Zoroaster calls him "the executioner." Origen says that he is the same as *Azazel*; others confound him with the exterminating angel. The ancients called evil spirits "alastores" and Plutarch says that Cicero, through hatred of Augustus, had conceived the idea of killing himself outside the foyer of this prince in order to become his *alastor*.

vi. *Asact*, powerful demon, grand-duke of hell; he shows himself dressed like a knight, mounted upon an enormous horse; his face recalls the features of a lion; he has an inflamed complexion, ardent eyes; he speaks gravely; he teaches the secrets of astronomy and the liberal arts; he dominates thirty six legions.

vii. *Andustas*, grand-duke of hell. He has the form of an unicorn but when he is invoked he shows himself in human guise. He gives concerts, if one commands him to do so; one hears then, without seeing anything, the sound of trumpets and other musical instruments. Trees incline to his voice. He commands twenty nine legions.

viii. *Amon*, or *Ammon*, great and powerful marquis of the infernal empire. He has the form of a wolf, with a serpent's tail; he vomits flames; when he takes human form, he has only the body of a man; his head resembles that of an owl and his beak shows very slim canine teeth. This is the most solid of the princes of the demons. He knows the past and the future, and reconciles, when he wishes, friends who have fallen out. He commands forty legions.

The Egyptians saw in *Amon* or *Ammon* their supreme God; they represent him as having blue skin when he assumes human form.

ix. *Andras*, grand marquis of hell. One sees him with the body of an angel, the head of a screech owl, riding on a black wolf and carrying a pointed saber in his hand. He advises those whom he favors on how to kill their enemies, masters and servants; he is the one who escalates discord and quarrels; he commands thirty legions.

x. *Asmodet*, destroying demon, the same as *Samael*, according to several rabbis. He is the superintendent of the gaming houses. He sows dissipation and error. The rabbis contend that he will one day dethrone Solomon; but that soon Solomon will charge him with steel, and force him to aid him in the battle for the temple of Jerusalem. Tobie, following these same rabbis, having expelled him, with the smoked spleen of a fish, from within the body of the young Sara whom he possessed, the angel Raphael will imprison him in the

depths of Egypt. Paul Lucas said that he had seen him on one of his travels. One is amused by him on this subject; meanwhile, one can read in the *Courrier de l'Égypte* that the people of this country still adore the serpent *Asmoder*, the one who had a temple in the desert of Ryanneh. One avers that this serpent cuts himself into pieces, and that immediately after he disappears.

This *Asmoder* is considered by some to be the ancient serpent who seduced Eve. The Jews, who call him "*Asmodai*", made him the prince of demons, as one can see in the Chaldean paraphrase. He is in hell, according to Wierus, a strong and powerful king, who has three heads; the first resembles that of a bull, the second that of a man, the third that of a ram. He has a serpent's tail, the feet of a goose and flaming breath. He shows himself mounted on a dragon, carrying in his hand a standard and a lance. He is nonetheless, according to the infernal hierarchy, in submission to king *Amogmon*.^{*} When one exorcises him, it is necessary to be steadfast and to call him by his name. He gives rings made under the influence of a certain constellation; he advises men on how to render themselves invisible and instructs them in geometry, arithmetic, astronomy and the mechanical arts. He knows also of treasures, which one can force him to reveal; 72 legions obey him. He is also named *Chammadai* and *Sodonai*. *Asmoder* was one of the demons who possessed Madeleine Bavent.

xii. *Astaroth*, very powerful grand-duke of hell. He has the form of an extremely ugly angel, and shows himself astride a hellish dragon; he holds a viper in his left hand. Some magicians say that he presides over the East, that he procures the goodwill of great lords and that he can be conjured up on

^{*} M. François Hugo, the *Faust anglais*.

Wednesday. The Sidonians and the Philistines used to worship him. He is, it is said, high treasurer of hell. Wierus informs us that he knows the past and the future, that he replies willingly to questions about the most secret things, and that he easily discusses the cause of creation, the faults and the fall of angels, about which he knows the whole story. But in these conversations, he suggests that for him it had been an unjust punishment. He instructs in depth in the liberal arts, and commands forty legions. It is he who makes come those who ought to take care in approaching him, on account of his insupportable stink. On account of that it is prudent to hold under his nostrils a silver magic ring, which is a preservative against the fetid odors of demons.^{*} *Astaroth* has been involved in several possessions. He is cited as one of the seven princes of hell who visited Faust, according to the English tradition; he appeared as a serpent, having "a colored tail of variable bricks, two very small, short feet, all yellow, a white and jaundiced body, a ruddy chestnut neck, with arrow points like those of a hedgehog which grow to finger length."[†] *Astarr* is the feminine of *Astaroth*. One represents her with the head of a heifer.

xiii. *Azazel*, demon second class, guardian of the goat. At the feast of the Expiation, which the Jews celebrate on the tenth day of the seventh month (September), two goats which are drawn by lot are brought before the high priest: one for the Lord, the other for *Azazel*. The one who fell on the side of the Lord was immolated, and his blood served as expiation. The high priest would then place both his hands on the head of the other, confess his sins and those of the people, and lay their burden on this animal, who was then led into the desert and set free; and the people, having led the goat of

^{*} *Démonomanie des sorciers*.

[†] Delancre, *Traité de l'existence des mauvais anges et démons*.

Azazel, called also a scapegoat, the least of his iniquities, was returned to them in silence. According to Milton, **Azazel** is the first gate-teacher of the infernal armies. It is also the name of a demon who serves him, for his honors, Mark the heretic.

xiii. **Baël**, demon cited in *le Grand Grimoire*, as the head of all the infernal powers. It is also with him that Wierus begins the inventory of his famous *Pseudomonarchia demonum*. He calls **Baël** the first king of hell; his estates are in the East. He is shown with three heads, of which one has the face of a toad, the other that of a man, the third is that of a cat. His voice is raucous; but he is well formed. He repays those who invoke him with cunning and slyness and teaches them how to become invisible at need. Sixty six legions obey him. Is he the same as **Baal**?

xiv. **Balan**, great and terrible king of hell. Sometimes he has three heads: that of a bull, that of a man, that of a ram. Joined to all this is a serpent's tail and eyes which shoot fire. But more commonly he is shown riding nude and horned upon a bear and carrying a sparrowhawk on his wrist. His voice is hoarse and violent. He advises on the past, the present, and the future. This demon, who used to be in the heavenly order and who commands to this day forty hellish legions, teaches cunning, finesse, and the easy way to see without being seen.

xv. **Barbatos**, great and powerful demon, horned earl of hell, similar to Robin of the Woods or Jack in the Green; he appears in the form of an archer or hunter; one meets him in the forests. Four kings sound the horn before him. He teaches divination by bird song, by the lowing of cattle, by the barking of dogs and the cries of diverse other animals. He knows the treasures buried in the earth by magicians. He

reconciles friends who have fallen out. This demon, who was once of the order of the virtues of heaven or of those of the heavenly dominions, is reduced today to commanding thirty hellish legions. He knows the past and the future.

xvi. **Behemoth**, heavy and stupid demon, in spite of his stateliness. His strength is in his loins; his domains are gluttony and the pleasures of the belly. Several devil worshippers say that in hell he is butler and high cupbearer. Bodin^{*} believes that **Behemoth** is none other than the Egyptian Pharaoh who persecuted the Hebrews. **Behemoth** is spoken of in Job as a monstrous creature. Some commentators say that he is a whale, and others that he is an elephant; but there have been other monstrous species which have disappeared. One sees in the works of Urbain Grandier that **Behemoth** is surely a demon. Delancre says that one sees him as a monstrous animal, because he gives himself the form of all the grossest beasts. He swears that **Behemoth** can also disguise himself to perfection as a dog, an elephant, a fox, or a wolf.

If Wierus, our oracle on all that concerns demons, does not admit **Behemoth** to his inventory of the infernal monarchy, he says, in his first book, *des Prestiges des démons*, ch. xxi, that **Behemoth** or the elephant could well be **Satan** himself, of whom one also grants vast power.

Finally, because one reads, in Ch. 40 of Job, that **Behemoth** eats as much hay as a beef, the rabbis will make of him a marvelous roast reserved for the festival of their Messiah. This beef is so enormous, they say, that he gobbles up every day the hay of a thousand huge mountains, which he has grazed since the beginning of the world. He never leaves his thousand mountains, or the grass that he had eaten that day would push back the night into the next day. They swear

^{*} *Démonomanie des sorciers*, Bk. I, ch. I.

that God killed the female of the species in the beginning; since one could not let such a race multiply. The Jews promise well of the joy at the festival where he will be the *pièce de résistance*. They swear on their side by the flesh of *Behemoth*.

xvii. *Belphégor*, demon of discoveries and of ingenious inventions. He often takes the body of a young girl. He gives wealth. The Moabites, who called him *Baalpégor*, worshipped him on Mount Pégor. Some rabbis say that one renders homage to him on a toilet, and that one offers him the ignoble residue of ones' digestion. It was worthy of him. It is for this reason that some of the learned see in *Belphégor* only the god Pet (Fart) or "Crepitus"; other wise ones maintain that he is Priapus. Selden, cited by Banier, maintains that one offers him human victims, of whom his priests eat the flesh. Wierus remarks that this is a demon who always has an open mouth, observing that it belongs without doubt to the name of *Pégor*, which signifies, according to Leloyer, 'crevice' or 'split', because he was sometimes worshipped in caves, and that one threw to him offerings through an air hole.

xviii. *Belzebuth* or *Belzabub* or *Belzarbuth*, prince of demons, according to the Scriptures; foremost in power and crime after *Satan*, according to Milton; supreme chief of the infernal empire, according to most demonographers. His name signifies "lord of the flies." Bodin* claims that he is no longer seen in his temple. He was the most revered god of the Canaanites, who sometimes represented him with the figure of a fly, more often with attributes of a sovereign power. He rendered oracles, and King Ochozias consulted him over a troubling malady; he was severely reprimanded for this by the prophet Elijah.

* *Démonomanie des sorciers*, Bk. iv, ch. iii.

One attributed to him the power to deliver men from flies who ruined the harvests.

Almost all the demonomaniacs regard him as the sovereign of the gloomy empire; and each depicts him colored by his own imagination. Milton gives him an imposing aspect and high wisdom breathes on his face. One says he is as high as a tower; another of a size equal to our own; some give him the form and figure of a snake; in that form he is also seen with feminine traits.

The monarch of hell, said Palingene, in *Zodiaco vitae*, is of a prodigious size, seated on an immense throne surrounded by a ring of fire. He has a swollen chest, bloated face, flashing eyes, raised eyebrows and a menacing air. He has extremely large nostrils and two great horns on his head; he is black like a Moor: two vast bat-like wings are attached to his shoulders; he has two large duck feet, a lion's tail, and shaggy hair from his head to his feet.

Some say greater than *Belzebuth* is Priapus; others, like Porphyry confuse him with Bacchus. Some believed that they found in him the *Belbog* or *Belbuck* (white god) of the Slavs, because his bloody image was always covered with flies, like the *Belzebuth* among the Syrians. One said also that he was the same as Pluto. It is more reasonable to believe that he is *Bael*, whom Wierus made emperor of hell; all the more so since *Belzebuth* is not found by that name in his inventory of the infernal monarchy.

One sees in Solomon's *Clavicules* that *Belzebuth* appears sometimes in monstrous form, like that of an enormous calf or a goat with a long tail; nonetheless, he is often shown with the face of an ugly fly. He appeared to Faust "dressed like a bee and with two dreadful ears and his hair painted in all colors with a dragon's tail." The Marechal of Retz saw

him as a leopard. When he was angry, one swears that he breathed fire and howled like a wolf. Finally, sometimes *Astaroth* appears at his side in the form of an ass.

xix. *Brith*, duke of hell, great and terrible. He is known by three names; some call him *Scal*, the Jews call him *Brith*, and the necromancers, *Soliti*.

He appears in the guise of a young soldier dressed all in red from head to foot, mounted on a horse of the same color, wearing a crown on his head; he responds concerning the past, the present and the future. One masters him by the virtue of magic rings; but do not forget that he is often deceitful. He has the talent to change all metals into gold: also one sometimes regards him as the demon of the alchemists. He gives dignities and makes singers' voices clear and uplifting. Twenty six legions are under his orders.

He is the idol of the Sichemites and perhaps he is the same *Bruth* of Sanchoniaton, whose learned ones believe him to be Pallas or Diana.

The author of *Solide tresor du Petit Albert* tells a story of an adventure of *Brith's* which made him believe that this demon is no more than a goblin or elf, but still it is the same *Brith*.

"I found myself, he said, in a house where a familiar spirit had manifested for six years taking care of winding the clock and currying the horses. I was curious one morning to examine these proceedings: my astonishment was great to see a curry-comb running over the hindquarters of a horse which appeared to be done by no visible hand. The groom told me that to attract the familiar to his service, he had taken a small black chicken, which he had bled at a great crossroad; that with its blood he had written on a scrap of paper: '*Brith* will come to my aid for twenty years, and I will recompense

him; next having buried the chicken a foot deep in the earth, that same day the familiar had taken care of the clock and some horses, and that from time to time gave the groom things which were worth something..."

The historian seems to believe that this elf was a mandrake. The cabalists see nothing other than a sylph.

xx. *Beyruza*, Indian demon, chief of the souls who wander in the changed space of the aerial demons. One says that he has very long and crooked nails. Brahma had one day insulted a superior god. *Beyruza*, charged with punishing him, cut off one of his heads with his nail. Brahma, humiliated, begged pardon, and the god Eswara promised him that as consolation he would be no less respected with four remaining heads than he was before with five heads.

xxi. *Bort*, demon of the second order, a president of hell. He had the form of a star or of a wheel with five branches, and advanced by rolling over himself. He teaches philosophy, logic and the virtues of herbal medicines. He boasts of giving good servants and curing the sick. He commands fifty legions.

xxii. *Caasimolas*, also named *Caasimolar* and *Caasimololas*, high president of hell. He presents himself in the form of a dog, and he ambles like one, with the wings of a griffin. He gives knowledge of the liberal arts, and by a bizarre contrast, he inspires murder. One says that he predicts the future very well. This demon can make a man invisible and commands thirty six legions. The *Great Grimoire* calls him *Caaspatobolas*, and makes only of him a kind of sergeant who was sometimes mounted on *Achirus* or *Abemus*.

xxiii. *Eali*, queen of the demons and sultana of the Indian hell. One represents her as completely black, with a collar of golden skulls. In times of yore one offered her hu-

man victims.

xxiv. **Caym**, demon of a superior class, high president of hell. He usually shows himself in the guise of a blackbird. When he appears in human form, he responds from the midst of a burning brazier; he carries in his hand a tapering sword. He is, it is said, the most wise denizen of hell; and he could by the astuteness of his arguments cause the most seasoned logician to despair. It is with him that Luther had that famous dispute from which he has spared us the details. **Caym** gives the knowledge to make intelligible the songs of birds, the lowing of cattle, the barking of dogs, and the noise of the waves. He knows the future. Sometimes he shows himself as a man coifed with an egret headdress and adorned with a peacock tail. This demon, who was in olden times with the order of angels, commands at the present thirty legions in hell.

xxv. **Cerbère**, **Cerberus** or **Abnerus** is a demon to us. **Wierus** places him as one of the marquis of the infernal empire. He is strong and powerful; when he doesn't appear as a three-headed dog, he shows himself as a raven; his voice is raucous; nevertheless he gives eloquence and amiability: he imparts the arts of gracious living. Twenty nine legions obey him.

xxvi. **Crapaud**. Toads hold a high place in sorcery. Witches love them and select them. They always need them; they attend to them, nourish them, and some they dress in livery of green, red, or black velvet. Pierre Delancre says that great witches are ordinarily assisted by some demon, who is always on their left shoulder in the shape of a toad, having two little horns on its head. He could only be seen by those who were or would be witches. The devil baptised toads at the sabbath. Jeannette Abadie and other women have revealed that they have seen toads dressed in red velvet and some in black vel-

vet; they wear a small bell around the neck and another on their hind foot.

xxvii. **Dance of the Sabbath**. Pierre Delancre asserts that the sabbath dances drove men wild and made women mis-carry. One says the devil taught different kinds of dances to the witches of Geneva. These dances were very rude, since they used birch rods and staffs like those they used to make animals dance. It was in this country that a young woman had given to her by the devil a stone of fire which had the virtue of making anyone who touched it dance. She mocked the judges during her trial, and protested to them that they could not make her die; but she changed her tune.

Demons danced with witches in the form of a goat or some other animal. One generally dances in a circle at the sabbath, back to back, rarely alone or with two. There are three brawls: the first is called the bohemian brawl; the second is executed like those of our country artisans, that is to say leaping while always keeping the back turned; in the third brawl, all place themselves in a line, holding hands and with a certain cadence, do a little sidestep, like the one we call the gallop today. One executes these dances to the sound of a little tambourine, a flute, a violin or other instrument that one strikes with a stick. It is the only music at the sabbath. This way witches are assured that there are no concerts in the world better executed.

xxviii. **Drumus** or **Drume**, goddess of the inhabitants of Calicut in Malabar. This goddess, who is nothing more than a devil adored under the name of **Drumus**, wears a crown, has four horns on her head and four hooked teeth in her mouth which are very strong; she has a pointed and hooked nose, feet like a rooster, and holds between her claws a soul which she seems ready to devour.

xxix. *Erynnomē*, superior demon, prince of death, according to several demonomaniacs. He has huge, long teeth, a dreadful body all covered with sores and for clothing, a fox skin. The pagans knew him. Pausanias said that he fed on carrion and dead bodies. He has in the temple of Delphi a statue which shows him with a black complexion, baring his huge teeth like a famished wolf and sitting on a vulture skin.

xxx. *Flaga*, woe-working Scandinavian fairy. Some said that she was only a magician who had an eagle for riding.

xxxi. *Flautus*, grand-general of hell. He was seen in the form of a terrible leopard. When he took human form, he wore a frightful face with burning eyes. He knows the past, the present and the future, raises all the demons or spirits against their enemies, the exorcists, and commands twenty legions.

xxxii. *Furtas*, *Furtas* or *Furtas*, knight, high president of hell; he appears in the guise of a vigorous man, with a long beard and white hair; he is mounted upon a large horse and holds a sharp-pointed dart. He knows the virtues of herbs and precious stones. He teaches logic, esthetics, chiromancy, pyromancy, and rhetoric. He can make a man invisible, ingenious and well-spoken. He can be made to find lost things; he can discover treasures, and he has under his orders twenty nine legions of demons.

xxxiii. *Furfor*, count of hell. He can be seen in the guise of a stag with a flaming tail; he speaks only lies, unless he be enclosed in a triangle. He often takes the form of an angel, speaks with a raucous voice and sustains the union between husbands and wives. He makes fall the thunderbolt, the lightning flash and the thunder groan in the places he has been ordered to do so. He responds on abstract things. Twenty six legions are under his orders.

xxxiv. *Ganga-Gramma*, feminine demon whom the Indians hold in great dread, and consequently to whom they offer great honors. He has a single head and four arms; he holds a small bowl in his left hand, and a three-pronged fork in his right. He is drawn in processions on a chariot with plenty of pomp; sometimes his fanatics were so crazed with devotion that they threw themselves under his wheels. Goats were the ordinary victims that were burned to him. In sickness or in any other danger, he was found among the Indians who took a vow to him. If they recovered, the practice of honoring *Ganga-Gramma* was as follows. One sank down in a skin backed with hooks, by which means one was raised in the air; there they performed sleight-of-hand and cut capers before the spectators. When simple and credulous women, who were persuaded that this ceremony is agreeable to *Ganga-Gramma* and would cause them no harm, consented, then there was no time to change their minds before they were already in the air. The cries of the assistants stifled their complaints. A kind of penitence, always in honor of this same demon, consists of letting a string pass through his chair, and to dance while other people pull this string. The night following the festival of *Ganga-Gramma* one sacrificed to him a buffalo whose blood had filled a vase which was placed before his image. One swears that the very next day the blood had vanished. Some authors say that sometimes, instead of a buffalo, one immolates a human victim.

xxxv. *Garuda*, fabulous bird who is often represented with the head of a handsome young man, with a white ring around the neck and the body of an eagle. He serves as a mount to Vishnu, like the eagle who served as a vehicle for Jupiter. The Indians tell that he was hatched from an egg his mother, Diti, had laid and brooded over for five years.

xxxvi. *Samoy*, powerful duke of hell; he appears in the form of a woman; he has a ducal crown on his head, and he is mounted on a camel. He responds concerning the present, the past, and the future; he can discover hidden treasures; he commands twenty six legions.

xxxvii. *Saborn*, fire demon, also called *Agm*. He carries in hell the title of duke; he rides a viper and he has three heads; one is a serpent, the other is a man, the third a cat. He holds a flaming torch in his hand. He commands twenty six legions. Some say that he is the same as *Raum*, but we doubt it.

xxxviii. *Ips* or *Aggeros*, prince and count of hell; he appears in the form of an angel, sometimes as that of a lion, with the head and feet of a goose and with a short hare's tail; he knows the past and the future, gives genius and audacity to men, and commands thirty six legions.

xxxix. *Lamia*, queen of Libya, who splits open the bellies of pregnant women to devour the fruit of their wombs. She gave her name to the *lamias* who were evil demons. They could be found in the deserts in female form with dragons' heads at the end of their feet. They also haunted cemeteries where they disinterred cadavers and ate them, leaving nothing of the dead except their bones.

xl. *Lithus*, demons of the woods, a kind of satyr among the Russians who gave him a human body from the waist up with the horns, ears, and beard of a she-goat; and, from the waist down, the form of a goat. When they marched in the fields, they shrank themselves to the height of the grass; but when they ran in the forests, they grew to the size of the tallest trees. Their cries were frightful. They wandered around promenaders unceasingly, using a voice known to them and luring them to their caverns, where they took pleasure in tickling them almost to death.

xli. *Leonard*, demon of the first order, grand master of the sabbaths, chief of the subaltern demons, inspector general of sorcery, black magic, and witches. He is often called "*le Grand Negre*" (The Black Man). He presides over the sabbath in the form of a goat from the waist up; he has three horns on his head, two fox-like ears, hair-like bristles, round eyes which were inflamed and wide open, a goat's beard, and a face on his butt. Witches adore him by kissing this lower face while holding a green candle in their hand. Sometimes he resembles a blood hound, or a beef, or a big black bird, or a tree trunk surmounted with a gloomy face. His feet, when he attends the sabbath, are always those of a goose. Meanwhile, experts who have seen the devil at the sabbath observe that he has no feet at all when he takes the form of a tree trunk and in other extraordinary circumstances. *Leonard* is taciturn and melancholic; but at all the assemblies of witches and devils where he is obliged to appear, he shows himself to advantage and makes use of a superb graveness.

xlii. *Lucifer*, name of the spirit who rules over the East, according to the opinion of the magicians. *Lucifer* was evoked on Monday in the middle of a circle in which was his name. He was content with a mouse or venison-bit as the price of his compliance. He was often taken for the king of hell, and, according to several demonomaniacs, he is superior to *Satan*. One says that he is perfectly facetious, and that one of his tricks is to pull witches off the brooms they were riding on to the sabbath and give them a ride on his shoulders; this was attested to by the witches of Moira, in Sweden, in 1672. These same witches have affirmed that they had seen at the sabbath the same *Lucifer* in a gray habit, with blue arms and red culottes decorated with ribbons. *Lucifer* commands the Europeans and the Asians. He would appear with the form and

face of a beautiful young child. When he is angry, his face is inflamed, but it is nothing monstrous. He is, according to some demonographers, a great lover of justice in hell. He is invoked first in the litanies of the sabbath.

XLIII. **Molphas**, grand-president of hell, who appears in the form of a raven. When he shows himself in human form, the sound of his voice is raucous; he builds citadels and impregnable towers, overthrows the enemies' ramparts, finds good workers, gives familiars, receives sacrifices and deceives the sacrificers; forty legions obey him.

XLIV. **Mammon**, demon of avarice: it is he, says Milton, who from the first taught men to rend the breast of the earth to wrest away her treasures.

XLV. **Marbocius**, great marquis of hell. He shows himself in the guise of a ferocious she-wolf, with the wings of a griffin and a serpent's tail; under this gracious aspect the marquis vomits flames. When he takes human form, one believes that he sees a grand soldier. He obeys exorcists and the domination of angels and commands thirty legions.

XLVI. **Melchom**, demon who carries the purse; he is in hell the paymaster of civil servants.

XLVII. **Moloch**, prince of the land of tears, member of the infernal council. He was adored by the Ammonites under the form of a bronze statue seated on a throne of the same metal, having a calf's head surmounted with a royal crown. His arms were extended to receive human victims: one sacrificed children to him. In Milton, **Moloch** is a frightful and terrible demon covered with mother's tears and children's blood.

The rabbis claim that, in the interior of the statue of the famous **Moloch**, god of the Ammonites, one had carefully arranged seven kinds of cabinets. One could open one

for flour, another for turtle doves, a third for a ewe, a fourth for a ram, the fifth for a calf, the sixth for a beef, the seventh for a child. It is this which has given place to confounding **Moloch** with Mithras and his seven mysterious gates with the seven chambers. When one wished to sacrifice children to **Moloch**, one lit a large fire in the interior of this statue. But in order that one could not hear their plaintive cries, his priests beat loudly on drums and other instruments around the idol.

XLVIII. **Myrsk**, magician who drew down the Moon by the strength of her spells. She was the mother of the two famous Lapiths, Broteas and Orion.

XLIX. **Pickar** or **Pick**. According to Scandinavian mythology, principal source of all the popular beliefs of Germany and England, Odin takes the name of **Pickar** or **Pickar** when he acts as a destroyer or evil genie. Under this name and in the form of a kelpie, devil-horse of the Scots, he frequents the lakes and the rivers of Scandinavia, where he raises tempests, hurricanes and hailstorms. He is on the Isle of Rugen, in the midst of a somber lake, when its waters are troubled and whose banks are covered by thick woods. It is there that he likes to torment the fishermen and upset their boats and throw them sometimes almost to the tops of the highest fir trees. From the Scandinavian **Pickar** are descended the mermen and the merwomen, the nixies of the Teutons. There are none more famous than the nymphs of the Elbe and the Gaal. Before the establishment of Christianity, the Saxons who lived around these two rivers adored a feminine divinity, whose temple was in the city of Magdebourg or Megdeburgh (city of the young lady), and who has inspired ever since a certain fear as the naiad of the Elbe. She would appear at Magdebourg, where she would go for a walk with a basket under her arm: she was full of grace, proper, and at first glance

one would take her for the daughter of a good bourgeois; but the malicious would notice a small corner of her apron that was always wet, a reminder of her aquatic origin. Among the English, the sailors call the devil "Old Nick".

L. **Agbbas**, demon of an inferior order, high upper-gallery of the infernal court. He has also the management of visions and dreams. One treats him with little enough respect, regarding him as a buffoon and charlatan.

LI. **Orubas**, high prince of the somber empire. One sees him in the form of a beautiful horse. When he appears in the form of a man, he speaks of the divine essence. Consulted, he gives responses on the past, the present, and the future. He discovers falsehood, grants favors and help, reconciles enemies, and has twenty legions under his orders.

LII. **Paymon**, one of the kings of hell. If he shows himself to the exorcists, it is in the form of a man riding a dromedary, crowned with a diadem encircled with precious stones, with the face of a woman. Two hundred legions, half from the order of the Angels, half from the order of the Powers, obey him. If **Paymon** is evoked with some sacrifice or libation, he can appear accompanied by the two great princes **Schal** and **Abalam**.

LIII. **Picollus**, demon revered by the ancient inhabitants of Prussia, who consecrated to him the head of a dead man and burned a tallow in his honor. This demon could be seen during the last days of important people. If one did not appease him at first, he would present himself a second time; and when one gave him the pain of appearing a third time, he could only be mollified by the effusion of human blood.

When **Picollus** was happy, one could hear him laughing in his temple; because he had a temple.

LIV. **Prufas** or **Busas**, high prince and grand duke of the

infernal empire. He shall reign in Babylon; and there he has the head of an owl. He incites discord, fans the flames of war and quarrels and reduces gentle folk to poverty; he responds profusely to all that is asked of him; he has twenty six legions under his orders.

LV. **Rahouart**, demon whom we know not. In *Morality*, about the evil and stingy rich, printed at Rouen, undated, by Durzel, and played out to the end of the fifteenth century, **Satan** has the demon **Rahouart** for a companion. It is in his basket that **Rahouart** carries the soul of the curmudgeon when he is dead.

LVI. **Ribrsal**, specter whom the people of Silesia place in residence at the summit of the Risemberg. In their minds, it is he who suddenly covers this mountain with clouds and who excites tempests. He is the same as **Rubrsal**.

LVII. **Ronot**, marquis and count of hell, who appears in the form of a monster; he gives his adepts knowledge of languages add the goodwill of the whole world. Nineteen hellish cohorts are under his orders.

LVIII. **Scot** or **Chax**, duke and high marquis of hell. He has a raucous voice, a spirit carried away by falsehood; he presents himself in the form of a stork. He steals the silver in houses he possesses and returns it only at the end of twelve hundred years, if everything is still in order. He carries off horses. He executes all the commands that are given to him, when one obliges him to behave immediately, and although he promises to obey the exorcists, he doesn't always do so. He lies, if he is not in a triangle; if, on the other hand, he is closely confined, he speaks the truth on supernatural matters. He points out hidden treasures which are not guarded by evil spirits. He commands thirty legions.

LVIX. **Stolas**, high prince of hell, who appears in the form

of an owl; when he takes the form of a man and shows himself before the exorcist, he teaches astronomy, and also the properties of plants, and the worth of precious stones. Twenty six legions recognize him as their general.

LX. **Tap or Saap**, high president and high prince of hell. He shows himself at noon when he takes human form. He commands four of the principal kings of the infernal empire. He is as powerful as **Byleth**. In another age, necromancers would offer him libations and holocausts; they evoked him by means of magic spells that they said were composed by that very wise king, Solomon; this is false, because it was Cham, son of Noah, who first began the evocation of evil spirits. He was made to serve **Byleth** and compose an art in his name, and a book which is appreciated greatly by mathematicians. One cites another book attributed to the prophets Eli and Elijah, with which **Saap** is conjured by the virtue of the saints' names of God contained in the *Key of Solomon*.

If some exorcist knows the art of **Byleth**, **Saap** or **Tap** will not be able to support the presence of said exorcist. **Saap** or **Tap** excites the passion of love and hatred. He has an empire over the demons submissive to the power of **Amaymon**. He transports very promptly men in different countries who wish to cross the abyss. He commands sixty legions.

LXI. **Tomgatsuk**. The Greenlanders make neither prayer nor sacrifice nor practice any rite; they believe only in the existence of some supernatural beings. The chief and the most powerful of these being is **Tomgatsuk**, who is invoked especially by fishermen, and whom they represent sometimes in the form of a bear, sometimes in the form of a one-armed man, and sometimes as a grand human creature at most like one of the fingers of the hand. It is before this divinity that the Anguekkoks (their medicine men) are obliged to yield to

ask counsel when a Greenlander falls ill. Independently of this good spirit, who is invisible to everyone except the Anguekkok, there are others who, by the intervention of the Anguekkok, teach what one must do or ought to avoid to be happy. Each Anguekkok has in a leathern bottle a familiar spirit, whom he evokes and consults like an oracle.

LXII. **Transport of Sorcerers**. Some of them go to the sabbath flying through the air like Simon the magician and without a mount; but, in France especially, powerful witches, when they carried a child with them to the sabbath, were transported and returned to their domicile by a goat who traveled in the void like a bird.

LXIII. **Abobath**, demon of an inferior order. He always shows himself with a blazing body; one calls him the inventor of frying and fireworks. He is charged by **Belzebuth** with maintaining the oil in the infernal boilers.

LXIV. **Volat**, high-president of hell; he appears in the form of a child with the wings of an angel, mounted on a two-headed dragon. He knows the position of the planets and the lurking places of serpents. Thirty legions obey him.

LXV. **Voyages of Sorcerers**. If they go to the sabbath carried by a goat or a black sheep or by a demon, on their other excursions they generally only travel by riding on a broomstick.

LXVI. **Wall**, great and powerful duke of the somber empire; he has the form of a dromedary, tall and terrible; if he takes human form, he speaks Egyptian; he knows the present, the past, and the future; he was of the order of the Powers. Thirty six legions are under his orders.

LXVII. **Xaphan**, demon of the second order. When **Satan** and his angels revolted against god, **Xaphan** joined the malcontents, and he was well received because he had an inven-

tive spirit. He proposed that the rebels set heaven on fire; but he was thrown with the others to the depth of the abyss, where he is continually occupied with fanning the flames of the furnaces with his mouth and his hands. He has a bellows for an emblem.

LXVIII. *Bungant-a-tan*, kind of demon who wanders at night in Finistere. He carried five candles on his five fingers, and turns them with the speed of a winder. His appearance is considered an evil omen among the Bretons.

LXIX. *Zarbo*, grand-count of Hell. He has the form of a good soldier mounted on a crocodile; his head is covered with a ducal crown. He is sweet of character.



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